

great epoch are those who have understood new currents. In the mores. The great reformers of the sixteenth century, the great leaders of modern revolutions, were, as we can easily see, produced out of a protest or revulsion which had long been forming under and within the existing system. The leaders are such because they voice the convictions which have become established and because they propose measures which will realize interests of which the society has become conscious. A hero is not needed. Often a mediocre, commonplace man suffices to give the critical turn to thought or interest. "A Gian Angelo Medici, agreeable, diplomatic, benevolent, and pleasure-loving, sufficed to initiate a series of events which kept the occidental races in perturbation through two centuries." / Great crises come when great new forces are at work changing fundamental conditions, while powerful institutions and traditions still hold old systems intact. The fifteenth century was such a period. It is in such crises that great men find their opportunity. The man and the age react on each other. The measures of policy which are adopted and upon which energy is expended become components in the evolution. The evolution, although it has the character of a nature process, always must issue by and through men whose passions, follies, and wills are a part of it but are also always dominated by it. The interaction defies our analysis, but it does not discourage our reason and conscience from their play on the situation, if we are content to know that their function must be humble. Stoll boldly declares that if one of us had been a judge in the times of the witch trials he would have reasoned as the witch judges did, and would have

tortured like
them.² If that is so, then it behooves us by
education and will,
with intelligent purpose, to criticise and judge even
the most
established ways of our time, and to put courage
and labor into
resistance to the current mores where we judge
them wrong.
It would be a mighty achievement of the science
of society if
it could lead up to an art of societal administration
which should
be intelligent, effective, and scientific.

¹ Symonds, *Catholic Reaction*, I, 144.

² Stoll, *Suggestion und Hypnotismus*^ 248.